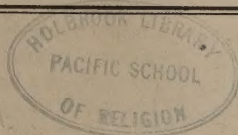


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

OCTOBER 18, 1956



Bible in the Kitchen

Lavonne Mathison

Reflections from a Journey

Harold Walker

Dream of a United Europe

Landrum Bolling

Rethinking Yearly Meeting

An Editorial



Photograph courtesy of Wichita Eagle

1912-1956

Service in Africa

On a recent visit to Wichita, Kansas, Fred and Inez Reeve stopped for a talk with Fred and Alta Hoyt, who went to the Friends Mission at Kaimosi in Kenya Colony, East Africa, in 1912 and served there over thirty years. Fred Reeve is Secretary for the Friends Africa Mission. He and Inez Reeve spent a two year term in Africa, and will return in December for a longer term. During the fall and winter they are visiting among Friends in Iowa, Illinois, Ohio, New York, New Jersey, Indiana and Washington D.C. Fred Hoyt, who was in charge of industrial work in Africa, now serves as curator for the Friends University Museum. He holds an African Stool in his hands as these Friends discuss past and present in Africa.

A Bible in the Kitchen

Where do you keep your Bible? Does it sit behind the glass doors of the bookcase — sort of out of reach? Is it on the table beside your bed where it gets read only occasionally? Why not put it in the kitchen?

The first time I saw a Bible in a kitchen was at the home of new neighbors. I thought that perhaps one of their children had left it there after Sunday school. As we became better acquainted and did much visiting back and forth I learned that the Bible was kept there on purpose. I've learned since that the Bible is as much at home in a kitchen as anywhere, and now it is in our kitchen, too.

Why keep the Bible in the kitchen? In the first place, because the kitchen is where the most families spend a great deal of their time. Keeping the Bible in sight keeps it in mind.

As a mother enjoying my "they-are-off-to-school-at-last" cup of coffee in the morning, I reach for the Bible, read a few verses, and restore my serenity.

I don't want my family to feel obliged to read the Bible. I want them to read it for their own knowledge, pleasure, guidance and satisfaction.

As we wash and dry dishes, we play games and learn Bible lore. One asks, "Who was Ruth?" The other player must answer. Or we vary the game by telling something about a Bible character, and the other must identify the person.

Spelling games are also fun. How about it—can you spell Canaan or Methuselah? For this game, we have found it best to select a category such as names of people, places or cities. Such games encourage the children to read and study the Bible so they can stump the rest of us. In thinking up the questions, as well as in finding the answers, we all learn.

Many times over our bedtime snack in the kitchen we grownups have discussed certain passages. "What do you think is meant by the Bible when it says—?" is a leading question. Often we come to no definite conclusion, and each of us still holds his own opinion, but we have given our answers and in so doing have gained insight and understanding of one another, and sometimes of ourselves as well.

One evening the question came up, "Did Jesus have any brothers and sisters?" We should have known of course, but we found we didn't and our guesses were pretty much divided. It took considerable Bible study before we were satisfied. Do you know the answer?

Our kitchen Bible gives us a wider interest in many things. We've tried to establish a connection between events in the Bible and those listed in our high-schooler's ancient-history book. We've developed more tolerance for those whose worship practices are different from ours. We have greater interest in the work of archeologists and the things they are uncovering of the past.

When visiting museum exhibits or in reading books, newspapers, and magazines, we are aware of the help they give us in understanding and comparing how people lived in biblical times and in how we live today.

A kitchen is usually thought of

as the place to prepare and partake of food. With a Bible in the kitchen we feed our minds and souls as well.

Lavonne Mathison in
The Christian Advocate
Reprinted by permission.

I do not drink. This is my policy because I find life filled with many challenging tasks and demands. To meet them, I must have full benefit of all my spiritual, mental and physical capacities at all times.

I have never found a need for the so-called "lift" of intoxicants. I need no "pick-up" to enjoy myself wholeheartedly at a social gathering. Nor do I require it to relax from strenuous duties. To me, the exhilaration of outdoor life, the joy of good music, the companionship of family and friends, the comfort of religious faith provide lasting sources of happiness with which liquor does not mix.

Luther W. Youngdahl

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Editorials . . .

Us be Thankful on Thanksgiving

There is no better answer to discouragement than thanksgiving to God for his many gifts to us. The earth and God's investment, given to us out of his love.

There may be no better text than the words of Isaiah who believed that despite all outward difficulties mountains are full of the hosts of the Lord. Praise God is not merely singing in the dark—a pretense. Problems do not exist—it is a faith that sees to the depths of a problem and discerns an answer that God is trying to give us, an answer that is always greater than the problem.

One person with God is always a majority when wrong is pitted against the right. No one in the Bible sings of thanksgiving more than the Psalmist. He could see (after he entered the house of the Lord) that the feet of evil men were always set in slippery places. There is no sure footing for men, no traction for the wheels of progress, except on the highways of the Lord.

Blessed are they who find his paths and walk therein. They shall praise the Lord and offer thanksgiving to him. *Praise ye the Lord!*

Thanksgiving and Thanks Giving

The month of November has been set aside for promotion of the United Services of Friends through the Five Years Meeting. One Sunday in the month, preferably Thanksgiving Sunday is suggested for a special emphasis of our united outreach. Materials are available for us by our Meetings in this concentrated answer to our opportunities.

The statement by Fred Reeve in *The American Friend* (September 6) is an exciting call to a service that is brimful of opportunities to help build the Kingdom of Christ in Africa. The work in Africa is one important service which no one Meeting or Yearly Meeting alone can give. It is a *united service* in which we shall all be deeply challenged. Beside this great work there are Cuba, Jamaica, Jordan and the home fields; work in Christian literature; peace and social concerns—extension of Kingdom work at home as well as abroad.

The Kingdom of God should be to us like a great spiritual pressure in the soul, and in the Christian Church, seeking expression in service to men everywhere. The Five Years Meeting is a fellowship of Friends and Friends Meetings who, within the body of the Church of Christ, must answer to God as he calls to our part in his work.

Letters are being sent by your Five Years Meeting Committee on Stewardship and Finance to every Meeting of the Five Years Meeting. Interested Friends

should address Leonard Hall, Secretary of that department, for literature and material in this work.

Let us give with thanks at Thanksgiving time!

Rethinking Yearly Meeting Sessions

Now that Friends Yearly Meeting sessions for 1956 are history, we would do well to review, correct and strengthen them as we plan for 1957.

The need for changing from an inherited pattern seems clear to many Friends. In the usual order the committee "reports" (often looking backward) are presented. The clerk asks for approval, and generally gets it, in a response that progressively thins out to a few voices. The basic spiritual issues do not get adequate consideration from the Yearly Meeting body whereas certain less important details that ought to be left to committee decision receive undue attention.

Some Yearly Meetings are breaking through to new approaches. A live topic in the area of each department is presented by a speaker. The Yearly Meeting then divides into several discussion groups. At least one representative of the Committee specifically involved is present to listen, to share and to gather ideas for that particular department of service. At a specified time in the sessions these departments meet separately and bring together the ideas from the discussion groups. Thereby instead of six there may be sixty or more persons entering into the thought of any one department. Sometimes these are also followed by panel discussions in the face of the Yearly Meeting.

There is no one pattern that can stand for every Yearly Meeting. These may be as many in number as there are Yearly Meetings. Some Yearly Meetings have experimented, much to their own satisfaction, in planning and carrying through the programs of their annual sessions. It is encouraging to feel the new spirit and life breaking through, in which all attenders share. Imagination and invention are as surely applicable to spiritual as to mechanical progress.

Evidence of our need for new life can sometimes be seen in the decreasing attendance. One pastor recently remarked, "As I look over our Yearly Meeting sessions and recall the attendance of ten years ago, I feel that we are rapidly tending toward a body of pastors and their wives." There should be no lessening of attendance by those "set apart" for special service to our Meetings, but we need to enlist our membership at large in facing the great issues and the widening opportunities of our day.

The picture is not dark; instead it is encouraging. There is evidence of a new awakening among us. A "stir in the mulberry trees" is in evidence, and consequently we should anticipate greater times of refreshment and revival than we have known for many years.

Pray, think, believe, and plan greatly and a greater future will open before us. This is the day of our "visitation" and we must know it and respond to it!

Truth That Surpasses Thought

O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!

Truth is not words, nor is it thoughts or ideas. Thoughts and words are limited carriers of truth, but they are not truth itself. In spiritual terms truth is like an unutterable experience—one may know it when he cannot tell it, yet try to tell it he must!

Paul travelled much of the then known world telling as best he could the meaning of God to his own life. Telling the truth about the great new fellowship of the

Church he came to the end of ordinary discourse at the close of I Corinthians 12 and broke into song in great canticle to love.

In his letter to the Christians at Rome he commands all that language can do to tell them of the meaning of the revelation of God in Christ. The language he writes is thoughtful, explanatory of "the way." He knows the limits of explanation and resorts to poetic song. "O the depth of the riches . . . how unsearchable . . . to him be glory forever. Amen."

Only by spiritual experience could they, can we, know what he meant!

E. T. E.

A Friend in the Middle East

Reflections from a Journey

By Harold Walker

I—"COME DOWN FROM THE CROSS"

Travelling through the countries of Europe bordering on the Mediterranean, one visits innumerable castles, palaces, cathedrals, churches and religious shrines. It is here that the objects of art as well as memorials to much of the history of our civilization are found. A Friend used to simplicity of life at home and in the place of worship can appreciate these aspects of his culture and yet he feels a bit uncomfortable surrounded by such lavish ornamentation.

It was the crucifix more than anything else that pinpointed this sense of discomfort. The crucifix was everywhere. It was prominently displayed in every church and shrine. It was seen along the road ways, in the fields, on the street corners, in buses and on people. No matter where you went, there was that lonely Figure upon a cross.

One can understand the remembrance that motivates this display, but it seemed to be overdone and it may be a wrong emphasis. After all, we have a living Christ—the cross is empty—Christ is with us. But day after day it was the same until one became satiated with it all and was ready to cry out, "Come down from the cross."

What thoughts are these? The very people who crucified Jesus also shouted, "Come down from the cross." What did they mean by it? Did I mean the same thing when my inward reaction to the crucifix

These three vignettes come from Harold Walker, pastor of Whittier Friends Meeting in California, who directed a party of twenty-one last summer on a thirty-five day trip to the Middle East. Major stops included Madrid, Rome, Athens, Cairo, Beirut, Jerusalem, Tel Aviv, Istanbul, Belgrade, Vienna, Munich, Switzerland and London. Many of the travellers were Friends from Wichita, Kansas, where Harold Walker was minister before moving to Whittier. Moses Bailey of Hartford accompanied the group as special lecturer.

made articulate would have been in the same words?

The hate-intoxicated mob responsible for the death of Jesus wanted to bring Him down to their own level. The only acceptable Messiah was one who conformed to their concept of the same. Such attitudes are not limited to the first century. The paradox of Calvary is still a stumbling block to many.

A spectacular miracle was demanded by the cruel crowd around the cross. They wanted a religion that offered quick results. "Give us one of your great miracles. You saved others, save yourself." It was General Booth who said, "They would have believed if He had come down; we believe because He stayed up."

True Christian experience never conforms to this clamorous demand for the miraculous and spec-

tacular. Religion which makes the cross its major medium of propagation can well be suspect. Even those who enjoyed sudden catastrophic conversions found there was no redemption without struggle and suffering. To every demand for an easy-going, accommodating faith, Jesus remained silent with arms outstretched upon the cross. That was his invitation. Sometimes the church has offered the world a religion without a cross, but it was religion powerless to transform it and remake the world.

Of course, the cross is not the whole picture. It must not be separated from the resurrection triumph. The Apostle Paul provided us with a profound and helpful insight when he writes, "I am crucified with Christ; nevertheless I live . . . and the life which I now live in the flesh I live by the faith in the Son of God, who loved me, and gave himself for me."

II—THE PLIGHT OF THE ARAB

The trip was preceded by a day at the United Nations in New York where through the courtesy of the Quaker Program, the group was given a valuable orientation regarding the complex political issues and tensions in the Middle East. While our contacts in the various countries were limited in time and scope, there were certain impressions that came from individuals: private conversation and from the general atmosphere in which one lived all too briefly.

The plight and dire need of the Arab refugees cannot be exagger-

1. The things we saw and heard were enough to reveal that here are people who stood in need of aid for the soul as well as for the body. Realizing that after eight years there are still over 900,000 refugees in these camps makes one aware that this is one of the crucial times in which some creative solutions must be found if tensions are to be eased.

In all of our Arab contacts there are expressions of disillusionment about the United States because of her role in the United Nations partition action of 1948. Up to that time there was no question but Uncle Sam was top man in world leadership as far as they were concerned. But now he has been from that pedestal. Yet one would not help feeling that underneath these outward expressions of disappointment there was a wistful longing and hope that the United States might still do something in keeping with their earlier expectations.

Another stumbling stone on the path of amicable relationships is the disproportionate ratio of economic aid given the Arab States and Israel. The Arab States are poor and financial help is only grudgingly given to them while it appears to be lavishly bestowed upon their neighbors with whom they have strained relations.

Israel seemed confident, aggressive and determined. The material problems are not limited to the clash of arms on the border. Immigration and the birthrate (encouraged by government subsidies) continue to swell the population which even now far exceeds the number of people the country by its own production can support. This represents a threat to the neighboring Arab countries which recognize that the continuation of the present Israel program will inevitably demand expansion. In such an environment, border incidents are not likely to become a thing of the past nor is the role of the reconciler made any easier.

Such are the reactions gained by the seeker who tried to observe and listen and understand as he passed through these lands. Only in isolated cases did one find any sense of responsibility "to be my brother's keeper."

III—RAMALLAH— "THE HILL OF GOD"

Of all the Quaker contacts made on our journey, the visit to Ramallah was the most memorable. For

PLAIN SPEECH

Ethics of Democracy

We are facing a great election in our country, and we are glad we are. There are some things about an election year which every Christian is bound to deplore, but the cynic who ridicules the entire undertaking is radically wrong. The evils of an election are real, but they are far less than the evils of any alternative of which we can think.

It is a good thing to have political parties, and it is especially good to have two parties. We can be thankful that we have been saved from the confusion produced by a multitude of splinter parties, so that no party receives a clear majority. If we are to have parties we are likely to have party conventions, and, though conventions involve some foolishness, they seem to be needed if the democratic process is to go forward.

Once the conventions have made their decisions about candidates, there is bound to be a fierce competition for victory at the polls. We are very glad that this competition is possible. The best way to discover the truth, in political matters, is for each side to present its case as vigorously as it possibly can. The system of cross lights is more likely

to reveal the true situation than would a single spotlight, no matter how bright.

It is right that Quakers should take a vigorous part in such political contests. Never, in the main Quaker stream, has it been taught that Friends should stay out of politics. There have been a few efforts in this direction, but they have been notable failures. Certainly such abstention tends to make matters worse, and it ought not to be considered a worthy purpose merely to try to keep our own skirts clean. Friends ought to vote, and they ought to try to influence the minds of others who are to vote. To do anything else is to be a parasite. We cannot honorably reap the fruits of a democratic society unless we work at the cultivation of its roots.

A major responsibility of Quakers in an election year is to be careful in their condemnation. We have a query which makes us consider whether we have engaged in tale-bearing and detraction and whether we are careful of the reputations of others. To make claims about what public men have done or said, when we cannot support these claims with evidence, is to be disloyal to our faith.

D. E. T.

several days previous to our visit, we repeatedly came into contact with people who joyfully told us they had been students in the Friends Schools. This increased our sense of eager anticipation.

Ramallah (which means the Hill of God) is excellently located on high ground with its accompanying cool climate. The beautiful trees and flowers were a delightful surprise. It was hard to believe that following the first World War there were no trees on the spot. The size and stability of the work, the grounds, buildings and facilities made an immediate impression upon all of us.

We were somewhat chagrined after we had dismissed the drivers of our cars to discover that the boys and girls schools were some distance apart. However, the school

jeep did valiant service as a shuttle bus for our party of twenty-one. That faithful four-wheeler is carrying on long past the age of retirement.

The two schools appeared to be doing an excellent piece of work with an enrollment of over 650. Many of the students are refugees on scholarships. It seems that throughout the many years of Friends work in that area the constant concern and plea of the people has been for education. Here in one of the most crucial areas of the world there is the opportunity to invest one's life and talent in people who will respond to and profit from all we have to share.

Following the Mid-Week Meeting for Worship at Ramallah, we were served a dinner of new exciting foods which local Friends had

brought in. It was like a basket supper we might have here in America. There is something about breaking bread together which encourages those personal and intimate conversations that soon find their way into the life of the Spirit. It was a time of vision, inspiration and fellowship; a night long to be remembered.

"I will lift up my eyes to the Hill of God . . ."

Atoms for Peace and War

Eighty-seven governments are represented at the conference now being held at United Nations headquarters in New York to establish a new international agency to develop the peaceful uses of atomic energy. In addition to the 76 Member Nations of the U.N., there are representatives of three countries whose applications for membership were recently approved by the Security Council: Morocco, Tunisia, and the Sudan. Switzerland, Japan, Vatican City, Monaco and San Marino are taking part in a major conference at U.N. headquarters for the first time. The People's Republic of China is not represented.

A world atoms-for-peace agency was first proposed to the U. N. by President Eisenhower in 1953. At one time it seemed likely that the Communist countries might remain outside the agency, but the Soviet Union has recently played an active part in planning the U.N. work in developing the peaceful uses of atomic energy. A model of the first Russian nuclear power station is on display at U.N. headquarters. It is hoped that the statute of the organization will be ready for signature by U. N. Day (October 24) and there are reports that President Eisenhower will participate in the proceedings.

Meanwhile there are growing demands for international action to discontinue the testing of nuclear weapons. Krishna Menon of India quoted Quaker opinion on this matter when he spoke before the U.N. Disarmament Commission and Trusteeship Council a few weeks ago. The matter will arise again at the U.N. General Assembly which opens in November.

Sydney Bailey

Friendly Beggars

In many communities Hallowe'en has been changed from an eve-



A.F.S.C. Photo

ning of mischief and candy-stuffing to a time of constructive fun. Friendly Beggars go from door to door, collecting baby and children's clothing, school supplies and sewing materials for gifts overseas. The neighbors are thoroughly prepared for this sort of begging by radio and newspaper publicity. A party held after the Friendly Beggars rounds supplies the necessary refreshments and fun for the children.

The idea of such sharing has come to be a regular and expected part of Hallowe'en in numerous towns across the country. The United States Committee for UNICEF sponsors a UNICEF Hallowe'en. Church World Service encourages a "Trick or Treat" evening. The American Friends Service Committee has published a packet of material giving complete instructions for "Friendly Beggars" at Hallowe'en time.

In a week or so, the beggars will come prowling. If your community has adopted the "Friendly Beggars" idea, it may be a more pleasant time than in former years. One Friend has called the idea "preventive medicine," in view of his children's usual consumption of their evening's loot. If Hallowe'en has not come to be a time of fun and sharing in your neighborhood, write the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna., or a regional office, for plans looking toward a "Friendly Beggars" night next year.

Correspondence

Dual Membership

To the Editor:

A letter in the July 12 issue asked about our experiences with dual membership.

For years we were pastors of community church under Friend We had full members who were Friends and "Associate Members" who were of other denominations but local members of ours.

It worked wonderfully. The Sunday School superintendent was Presbyterian, later a real Friend. The superintendent of beginners was a Methodist, widow of a Methodist minister, who became Friend and an elder. The organist was a Lutheran, a very spiritual woman who joined Friends and became a capable clerk of Ministry and Oversight. The mother of four boys was a member of the Assembly of God. Her boys were converted in our Meeting and one is now minister.

This community work is now Quaker Monthly Meeting. There are hundreds of real Quakers who might not be in church at all if we had not had dual membership.

Ruth T. Whittlesey.
Grass Valley, Calif.

Founders of Africa Mission

To the Editor:

I feel that I should call your attention to a mistaken statement in The American Friend of August 21. In the article by St. John Catchpool, "A Visit to Friends in the Belgian Congo," this statement appears: "The Friends East Africa Mission, founded by Arthur B. Chilson and his wife Edna in 1903 with headquarters at Kaimosi . . . Arthur B. Chilson was one of the party of three who went out as our first missionaries to the African Field, but Willis Hotchkiss was on the field before 1903."

Lillian Hammond and I attended Iowa Yearly Meeting in 1902 and heard Willis Hotchkiss give an inspiring address to the Yearly Meeting about his experience in Africa. That first group consisted of Willis Hotchkiss, Edgar Holm and Arthur Chilson.

Arthur W. Hammond
Sabina, Ohio

Friends and the Fund for the Republic

When human rights are threatened as they are today the Christian church stands out as their staunch defender. The Fund for the Republic recognized the great contribution of the church to the cause of civil liberties, and more than 730,000 of its \$5,000,000 already allocated has gone into projects initiated and administered by religious groups. Friends are among the principal recipients of Fund grants to the churches.

The largest single grant to a religious organization was \$150,000 for a Freedom of Conscience program sponsored by the American Friends Service Committee. This program offers material and spiritual assistance in areas where friends have traditionally strong concerns, and its policy is guided by a committee of six lawyers and eight laymen. Another grant of \$19,300 in the same general field went to the Institute of Social Order, a Jesuit research group, for a project in cooperation with the Freedom Agenda of the Carrie Chapman Catt Memorial Fund.

The Methodist Church is carrying on four projects supported by the Fund for the Republic, one in race relations with a grant of \$25,000, one on the challenge of communism to Christianity with \$12,000, one on social thought and action in the church with \$12,500, and one for workshops in civil liberties with \$3,000. Other grants for work in race relations have gone to the National Council of Churches (\$40,000), Catholic Interracial Council of Chicago (\$23,000), Presbyterian Church, North (\$15,000), Presbyterian Church, South (\$15,000), Catholic Committee of the South (\$15,000), Disciples of Christ (\$15,000), United Church Women (\$10,000), Congregational Christian Churches (31,480), Protestant Episcopal Church (\$25,000), Southern Baptist Convention (\$15,000) Y M C A (\$20,000), Y W C A (\$25,000).

The American Friends Service Committee has also received Fund support totaling \$176,000 for an educational project on school desegregation in the District of Columbia, a study of job opportunities and discrimination, and educational work with the Indians of the Southwest. Bulwarking the work of the churches in this vital field of racial equality, the Fund for the Republic has made grants of \$445,000 to the

Southern Regional Council which has many churchmen on its local boards, \$50,000 to the National Urban League, and \$50,000 to the National Association for the Advancement of Colored People. The Fund has also set up a Commission on Race and Housing with an appropriation of \$305,000, and a report of its investigations is expected soon.

Albert Fowler

Significant Christmas Cards

The trend toward a more religious expression in commercial Christmas cards, is apparent, but Friends may want to consider the following sources for cards with special meaning:

Fellowship Cards, 21 Audubon Ave., New York 32, N. Y. Cards emphasizing peace and brotherhood designed and distributed by the Fellowship of Reconciliation.

UNICEF Greeting Card Fund, United Nations, N.Y. International although not necessarily religious in flavor. Profits go to United Nations Children's Fund.

World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, N. Y. Indian and Korean Christian art on cards available in quantity. Proceeds used to spread Christian literature.

Publicity Committee, South Africa Yearly Meeting: Frank Harris, 191 Chelmsford Road, Durban, South Africa. Although small in size, South Africa Yearly Meeting has found an outlet of considerable importance in "making our Quaker convictions on the racial situation known to all our countrymen" through posters, stationery and Christmas cards. The cards were sold last year in South Africa and by mail elsewhere. Friends interested in the products of the publicity Committee, which are marked with a handclasp design, should write Frank Harris at the address above. A ten cent air letter is the fastest and cheapest method.

Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana. The book store of the Friends Central Offices carries cards with scriptural verses and some of a religious nature, but without scripture. Cards for children are also available.

National Temperance League, 131 Independence Avenue Southeast, Washington, D. C. "Christmas for Christ" stamps on sale.

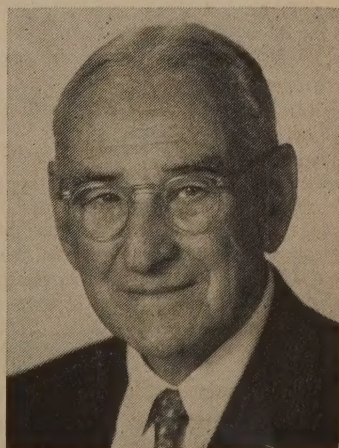
Allen U. Tomlinson 1875-1956

Allen U. Tomlinson of Whittier, California, former Clerk of California Yearly Meeting and the Five Years Meeting of Friends, passed away on September 22 at the age of eighty-one.

Allen Tomlinson was the son of Andrew D. and Milea Trueblood Tomlinson. He was born in Bloomington, Indiana, but came to Whittier as a young man with his widowed mother and sister Anna. He graduated from Whittier Academy in 1897 and from Earlham College in 1902. At Earlham he met Katherine Jenkins, who became his wife. Both were active in the Whittier Friends Church, and were members of the choir for 35 years. Allen Tomlinson also served as Clerk of the Monthly Meeting for many years. He served as Presiding Clerk of California Yearly Meeting for thirty years, and was Clerk of the Five Years Meeting of Friends from 1940 to 1945.

Allen Tomlinson and a partner founded the Whittier Hardware Company in 1903, and he remained a partner until 1933. He helped establish the Whittier Fire Department, and was elected chief in 1916. He was on the first YMCA board and was made an honorary life member of the board in recognition of his service. He was a former member of the Whittier City Council.

He is survived by Katherine Tomlinson; two sons, A. Robert of Florence, Alabama, and Andrew D. of Omaha; a daughter, Esther Bogle of Taft, Calif.; and a sister, Anna Tomlinson of Whittier. Services were held at First Friends with Harold Walker, Howard Cope and Donald Spitler officiating.



Glimpses of Yearly Meetings Here and Abroad

Oregon

For those who have never attended a recent Yearly Meeting the 64th Oregon Yearly Meeting of Friends held at Newberg, August 15-21, might well be compared to a combined legislature and convention in its volume of business and reports, and to an old time holiness camp meeting in its spiritual fervor.

Newberg Friends church and George Fox College, center of pioneer Quaker development in the west, was the scene of the presentation of many Quaker concerns brought to issue by an old denomination experiencing new and rapid changes, by new visions of Christian responsibility for service and evangelism in a turbulent world. .

"I wonder if we are not too slow as individuals to move to serve from a concern and a burden without being appointed," it was asked (at Ministry and Oversight). "I trust that there shall be a renewal of individual concern and burden—out of the ordinary rut of procedures, committees and plans." . . .

"The great increase in the number of meetings in Bolivia and in attendance at these services indicates the spiritual hunger of the Aymara Indians and the unlimited opportunities for the gospel message." So observed Walter P. Lee, Mission Board president, in his annual report.

Believers are starting meetings for worship in outlying areas in the Friends mission field in Bolivia so that the spontaneous work now has pushed the total number of preaching points as of Yearly Meeting time to 60—equal to that of the parent Oregon body . . . The Aymara Quaker work is expected to become indigenous within the foreseeable future.

L. Dell Lamb

South Africa

The Meetings vary considerably in the amount they undertake. In the Union, Natal is perhaps the most active, having in its care, pre-school groups for Non-European children and an Infant Feeding Scheme, to say nothing of the Publicity Committee which has done remarkable work in Durban. Cape Western and Transvaal Monthly Meetings have not undertaken any specific work, although individual

members do much amongst non-European groups. Cape Eastern Monthly Meeting with the smallest membership of twenty-two members has undertaken to help in a small way, a non-European Clinic and an African Creche. This has had a remarkable effect in drawing members together and strengthening them. The most significant hope in our Yearly Meeting is the Central African Monthly Meeting. They hope to have land allotted to them this year for a Meeting House Quaker Centre. Their activities both in Salisbury and Bulawayo include multi-racial discussion groups which have been of great help to those attending them. We were able to discuss the possibility of a Quaker School for all races in Southern Rhodesia and we hope to hear more of this.

Rosemary D. Elliott

Pacific

Meeting last August at "Jones Gulch," La Honda, California, on its 10th anniversary, Pacific Yearly Meeting experienced "growing pains in dealing with a larger attendance and more concerns than ever before. Almost 450 Friends, from the Pacific Coast, Arizona, New Mexico, Canada, and Hawaii, attended all or some part of the five day gathering. . . .

"Growing pains" involve trying to plan more adequately for an increasing number of children and young Friends; the effort to write a "Faith and Practice" of our own . . ; holding to a spirit of worship and deliberation in trying to deal with an increasing number of concerns; and offering more adequate care to newer meetings and groups of Friends . . .

Our total Yearly Meeting membership is now 1035½ adults and 354 children. The "half-member" comes about through our counting dual membership statistically, at one-half. Our *Friends Bulletin* mails 1200 copies a month, which go to 38 U.S. states and territories, to Canada, Mexico and to 22 countries outside North America.

Stimulated by a bequest from the late John Beamish, Friends in the San Jose area are considering the development of a home for elderly Friends. La Jolla Meeting has just bought property for a Meeting House.

Social concerns this year centered on problems of minority groups. Friends in the Northwest told of their concern for the colorful, if difficult, Doukhobor sect known as "The Sons of Freedom." . . . Cecil Thomas of Berkeley told of the caravan of three men and three women which travelled in a bus to Montgomery, Alabama, to learn as much as possible of the non-violent program there for equal treatment for Negro bus-riders. The caravan itself was interracial, and drew much attention en route, as it accepted only "integrated" services. . .

Ferner Nuhn

Lake Erie Association

The Friends Boarding School couched among the beautiful hills of southeastern Ohio was the host to the Lake Erie Association of Friends at its annual session held August 31 to September 2. The Association is a loosely knit group representing approximately a score of unaffiliated Friends Meetings from Ohio, Michigan and adjacent states. It is a group that has acquired a loyalty and a personality of its own, and Friends travel from near and far to participate in its fellowship . . .

This year the theme was "The Meeting and the Society of Friends." There were no addresses, and the program was purposefully a flexible one, subject to the immediate concerns of the group.

Friday evening was devoted to a two hour discussion of the centrality of the Meeting for Worship in our Society's organization . . . It is in worship that we encounter God's spirit, and it is from this experience that lives find purpose, both individual and corporate . . .

The next discussion dealt with the responsibilities of the small independent meeting to the larger Society. This brought up the question of affiliation regarding which these meetings are quite shy. This is chiefly because they wish to stand for the spiritual unity of all Friends . . .

Sunday morning brought the final session . . . before the meeting for worship in which the Association joined with Barnesville Friends . . . Plain dress, plain hats and plain bonnets were in evidence and when supplication was offered, the meeting rose to its feet. There were several messages which drew our aspirations into focus, and the presence of God's spirit was felt in the midst . . .

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Ave., Richmond, Indiana.

Persuasive Preaching, by Ronald Sleeth; Harper & Brothers; 96 pages; \$1.75.

While this book is by no means exhaustive on its topic, it is a very helpful contribution, especially to young ministers in their early years of service. Seriously read and applied, it will help them to avoid one of the perils that are especially costly when preaching "habits" are being formed.

The concept of persuasion underlying this book is a healthy one—accurate in its psychological approach and practical in its application. The definition of persuasion is essentially that of "convincement" as interpreted by Quakers.

E. T. E.

* * *

Mission: U.S.A., by James W. Hoffman; Friendship Press; cloth, \$1.50; paper, \$1.25; 178 pages.

If one were inclined to feel that his responsibility to his Christian faith ended inside the four walls of his church, his eyes would be opened to just how wide his Christian mission should be by reading this book. The author gives us a bird's-eye view of an unhappy, maladjusted people, with delinquency, crime, divorce, and suicide very frequent signs of disease. James

Hoffman points out "The responsibility is awesome, but we cannot escape the conclusion that God has designated us as instruments of his will that America become as Christian in spirit and in act as it is in name."

In his 178 pages, the author points out how even the inexperienced Christian can make Christian faith work in all of life: among couples contemplating divorce, teen-agers who need constructive outlets for their energy, in the mines, in the fields and wherever the Christian finds himself.

Evelyn Smuck

* * *

Dying We Live. The final Messages and Records of the Victims and Martyrs, 1933-1945. Pantheon; 285 pages, \$4.50.

Speaking of "Martyrs", what would the reader expect to be the historical background of the contents of this volume? Martyrdom can only be lived when man rises against an error, or wrong-doing, with the sacrifice of his life. In Christian martyrdom the noblest and finest in man,—his spirit,—rises and testifies to the one and only truth, the truth of God, the truth revealed by Christ.

Little is known about the fact that into the history of Hitler's "Thousand Year Reich" during his government from 1933 to 1945 a new chapter of martyrdom was written. Numberless men and women who were aware of the abuse

of power and the betrayal of all principles of divine morality stood up, singly, and objected, openly or secretly, to the incredible atrocities of the regime. Their consciences could and would no longer bear the guilt of being silent onlookers. For this they were, in relentless persecution which quelled all resistance, put into prison and sentenced to death.

In the prison cells, during the period of trial, in the expectation of the final verdict, letters were written to those nearest: parents, wives, friends, in the noblest language: that of love,—in a last sincerity and in the face of the ultimate test of all things: that of oncoming death.

Two Germans: a protestant pastor and a Catholic writer have worked together with an American, Kathe Kuhn, honorary secretary of the American Committee to Aid Survivors of the German Resistance, in collecting and editing these letters. In the volume, titled as stated above, we hold these letters in our hands. I feel that we owe great thanks to the editors for the fact that no hand re-touched them, that they remain what they were: living documents of a martyrdom suffered by many, many men and women of our time. No biographer or interpreter stands between the victim and the person who turns the pages in awe and deepest reverence.

Gertrude Victorius

Each Tree in Autumn

At first the mountains were a mass of green
All spring and summer long,
Unfolding from the undulating hills
The joys of birdland song.

Now autumn's prism dances o'er the hills,
Painting oval folds
And outlines on the canvas of the woods
With yellows, reds and golds.

How You precisely tilt the earth, Dear God,
And process every tree,
And with the sunshine for your brush of light
Reveal identity!

Is this your gift of culminating grace
As leaves are tumbling down?
Now once- green saplings gleam in a royal red
Or golden-yellow gown.

Harold A. Schulz

The Child's Tent

The sky is like a soft blue tent
That God Himself has spread
To stretch—the play-room for a day—
Above each touselled head.

Grace Shilling White

Come and Dine

The Lord has prepared a banquet
So the hungry can be fed,
And added color and fragrance
Where the tempting food is spread.

Fresh and green the branches glisten
Where apple and blue grape shine,
To welcome the weary stranger
To this orchard and vineyard of mine.

Who am I to deny them entrance—
These guests whom He bids to share?
I own the orchard and vineyard,
But He set the banquet there.

Dorothy M. Phillips

The Dream of a United Europe

By Landrum Bolling

One of the hardest dreams in the realm of international affairs is the dream of a United Europe. It seems almost impossible to bring off, so deep are the historic cultural and political conflicts and so complex the present economic difficulties. Yet the dream does not die. It has recently acquired new life thanks to two things: the Suez Canal crisis and the weakening of Moscow control over the Communist satellite states.

Divided as they now are, largely shorn of their once-rich colonial possessions, reduced militarily to second-rank and lower behind the two giants, the United States and the Soviet Union, the nations of Western Europe are constantly being blocked and frustrated. They are unable to influence world events as they would like. For ten years they have crouched under the fear of the Soviets while beholden, as junior partners, to the United States, for economic and military aid. The countries of Eastern Europe now firmly in the hands of communist governments, are resigned to being junior partners of the Russians. Yet, still, they are all Europeans.

Culturally, there continues to be a considerable amount of unity in Europe. They can tune each other in on their ordinary normal-wave radios. They all have the same national sport: soccer. They share a common attachment to a great cultural heritage—in literature, music, art, architecture. They share a long history of Christian faith and activity.

For the moment Europe is divided into communist and non-communist halves. When and how these two halves can be brought more closely together nobody dare predict. Meanwhile, however, the recurring proposal to form some kind of union among the Western Europeans gains new strength.

France, Great Britain and Germany are all once again re-examining old ideas and formulating new ones on how they can bring about greater Western European unity.

The French and the British feel

that the Suez crisis, with its implied threat to the continued flow of oil to Western Europe, should have driven home to all Western Europeans a realization of their need to stand together. They know that historically it seems always easier to organize unity in order to resist a possible or actual threat than to produce some future mutual benefit. They hope that they may take advantage of this moment of danger to reach agreements for a deeper cooperation than they could achieve in more tranquil times.

WISH FOR INDEPENDENCE

Back of all this, also, is the desire of Western Europeans — growing ever stronger over recent years—to establish their independence of the United States. The Russians and their home-grown communists have kept up a drum-fire of propaganda for years on the theme that all Western European governments were mere puppets of the United States. European Government leaders knew that this was not so, but they did realize their dependence upon the help of the United States. Moreover, the Americans reminded them again and again of their "duty" to be grateful and to support American policy. Normally, they would have supported American policies anyway. But they don't like for the Americans to feel that the Western Europeans have no choice in the matter. In the present power situation in the world the Western Europeans would rather be junior partners of the United States than puppets of the Russians. But the truth is that they don't want to be either. They want to be independent and they want to possess once again sufficient strength so that they will be heard and respected on all world affairs that concern them. No one of them can do this alone.

For the Western Europeans, thus, there are three major incentives toward unity:

a) their continuing fear of the Soviet Union which already has produced NATO and other efforts at defensive unity;

b) their growing impatience with their status of dependence on generosity and military protection of the United States; and

c) their realization that some of them—the British, the French, the Dutch, the Belgians—have a common need to hammer out a common policy with regard to the future colonial possessions, foreign investments, Suez shipping and related interests in the turbulent areas of Asia and Africa.

THE GERMAN PROBLEM

A special problem in connection with all schemes for the unification of Europe is always Germany. Here is the country which could make or break any plan of European unity. Thanks to its geographic position, its natural resources, its skilled and efficient industrial population, its organizing drive, Germany is a natural leader within Europe. Yet, so often in the past German efforts to assert leadership have turned into efforts at dominance. This Germany's neighbors find it hard to forgive and forget. Nevertheless, today the Germans are probably more completely acceptable in the Western European family circle than at any time in this century. This is due to Germany's military weakness and to the statesmanship of Chancellor Konrad Adenauer.

The current revival of interest all across Western Europe in planning for Western European unity is in considerable measure due to Mr. Adenauer's initiative. It would be a great climax to his life and landmark in the development of the peace of the world if this age-old dream could soon be brought toward some meaningful reality.

Our gracious Creator cares and provides for all His creatures. His tender mercies are over all His works, and so far as His love influences our minds, so far we become interested in His workmanship, and feel a desire to take hold of every opportunity to lessen the distresses of the afflicted and to increase the happiness of the creation. Here we have a prospect of one common interest from which our own is inseparable, so that to turn all that we possess into the channel of universal love becomes the business of our lives.

John Woolman

The Sunday School Lesson

Prepared by John C. Harvey

November 11

What Does the Lord Require?

Micah 4:1-5; 6:6-8

It may seem difficult to reconcile the picture given in the fourth chapter of Micah with that presented in the third. "Jerusalem shall become a heap of ruins" does not sound much like "The mountain of the house of the Lord shall be established as the highest of the mountains." The pessimist is always convinced that he is the only realist—"a heap of ruins" seems to be the final scene.

But the prophet was performing an extremely worthwhile service in presenting the possibility of spiritual leadership in the future to the battered Hebrew people. Yes, even out of the ruins could be raised up a people so devoted to the Lord that other nations would look to them for spiritual guidance. "The word of the Lord" would come from Jerusalem, so vitally strong and right that others would come to be taught the ways of God. With such great aspirations, the people would come much closer to fulfilling their first calling than they would if "ruins" was to be the final word.

This sort of confident utterance regarding the future is one of the strongest ways man has of facing terrible adversity. This confidence is based on the assurance that God, not man, is Lord of history. We do not rise in our own power to this position of moral and spiritual leadership. In the sifting that brings quality leadership to the top, those who learn of His ways and walk in His paths will be raised by Him to a place of command. The meek shall inherit the earth.

If, as we believe, God is the Creator and Sustainer of our lives, this is the most important fact of all. And if it is the most important fact, then the all-important question is the one Micah asked: "What does the Lord require?" When we have found the answer to that, and understand that answer, we can desire and enter into eternal life.

After reading of the attempts of ancient peoples to meet the requirements of God by sacrificing their own children on an altar, we tend to breathe a sigh of relief when we read the answer given by

Micah: "to do justly, and to love mercy, and to walk humbly with thy God." It seems so little to require in comparison to the life of a loved one.

But is it easy to meet these requirements? Justice is a minimum requirement, but have we been able to achieve justice in our world? Mercy reaches a higher standard, and occasionally we see glimpses of kindness which surpass rigid justice. Are any of us consistent in the final test of walking humbly with God? As we grow more mature in the faith, we see how far short we come of meeting any of these requirements.

Questions: Do you think that the Lord has made clear to us what He requires of us? Do our changing circumstances cause a change in God's requirements of us? Are there moral standards which are eternally right, regardless of what we think or do as human beings?

November 18

Qualities of a Christian

Matthew 5:1-12

The kind of person described in the Beatitudes is not widely admired in today's culture. He is often shoved out of the way so that the main traffic of material progress shall not be slowed.

And yet the desirability of having that kind of person around becomes quite plain when we consider someone with the opposite characteristics. We cannot stand the egoist who thinks, "Thank God I am not as other men are." In the light of this opposite, we admire more deeply the man who is poor in spirit enough to be able to see that he is overwhelmingly in debt to life, and who realizes that his place in the Kingdom of Heaven is an outright gift of God.

In a similar way, we begin to see the desirability of meekness in our world when its opposite is strongly evident. The bully is universally despised, while the strong man who is also gentle is universally respected. Meekness is gentle strength because of trust in the goodness at the heart of the universe.

Those who are too flippant and unconcerned to have the capacity for real mourning can never be deeply blessed. If someone never loves enough to care what happens,

he can never know the blessedness of comforting or of being comforted in time of loss or suffering.

We need not equate a policy of appeasement with being a peacemaker. Friends have gone a long way toward spelling out the meaning of the term, "peacemaker"; but, along with other Christians, we must enter more fully into the unending task of living and working in harmony with one another. The question of resisting or not resisting evil falls far short of the goal of being peacemakers. We cannot work in isolation from evil—we must overcome it in some way. We are peacemakers only when we overcome evil with good, rather than replacing evil with another evil.

Considered in their entirety, the Beatitudes are certainly revolutionary. It would not be difficult to "spot" a Christian if all of these qualities were strong in his life. Perhaps many of our friends have these qualities, but we are too dull or preoccupied to discover them. We tend to think that only the "quiet people" know the meaning of the Beatitudes. But the blustery "go-getters" sometimes have their moments of clarity when they at least recognize the futility of their way of life and the instability of their goals. In such times, we may be ready to receive the message of the Beatitudes in our hearts, and can begin to know the blessedness that our Lord described.

Questions: Where do you think the Beatitudes come into sharpest conflict with "the American way of life?" Some people say that most wars in the last nineteen centuries have been "Christian" wars. Have these "zealous" Christians missed the meaning of the Beatitudes?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

I am only one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do the something that I can do.

Edward Everett Hale

Quaker Glossary

Add this to your list of special Quaker terms: "The Finance Committee meets for monthly worry on the eighth . . ." (taken from a Friends Meeting bulletin.)

Friendly Life = Far and Near

Elizabeth Gray Vining, author of *Windows for the Crown Prince*, *The World in Tune*, *The Virginia Exiles* and many other books, is writing a life of Rufus M. Jones, which will be published by the J. B. Lippincott Company. The book will not be ready for publication until late in 1957 or early in 1958.

* * *

The new Meeting House at Durham, North Carolina, was dedicated by Durham Friends on September 23, with Douglas V. Steere of Haverford College giving the main address. Friends all over the country have helped to make the Meeting House possible, in the memory of Elbert Russell, who brought the group together in 1943. Susan Gower Smith is Clerk of the Meeting.

* * *

Dr. David Hadley, son of Milton and Freda Hadley, has set up a private medical practice at Tellico Plains, Tennessee. Concerned Friends in Monroe County, Tennessee have long hoped for a young Friend to establish a practice in that area so that they might have the services of a Friendly doctor in their area. David and Ruth Ault Hadley moved to Tennessee after a visit to his parents in New England in August.

* * *

Paul Hasted has been called as pastor to the Smithfield Monthly Meeting of Friends at Woonsocket, Rhode Island. Other news of New England Meetings includes the laying of a cornerstone of an addition to the Durham Meetinghouse on September 2; the moving of an old schoolhouse near the South Yarmouth Meetinghouse for use as a Sunday School; and repairing and plans for painting the Forest Avenue Meeting in Portland.

* * *

A number of Friends were among the leadership of the Congress of the Women's International League for Peace and Freedom held in July at Woodbrooke in England. From this country, Emily Parker Simon, Mildred Olmstead, Doris Shamleffer, Emma Cadbury and Catherine Arnett were among the attenders; Friends from England included Kathleen Lonsdale and Myrtle Wright Radley; Tono Jodai was a delegate from Japan and is a well-known Quaker there.

* * *

Errol Elliott spent October 5 to 9 in North Carolina where he met with Deep River Quarterly Meeting, spoke at the Oak Hill Anniversary service, and met with the Yearly Meeting Ministers As-

sociation. Mildred White, Ernest Lamb and Leonard Hall of the Friends Offices have also visited North Carolina recently. Mildred White has also recently attended the week-long Fall Conference of the Missionary Education department of the National Council of Churches, held at Atlantic City, New Jersey.

* * *

Susie Frazier, a well-known Indian-American Quaker, has been stricken by two strokes since July 17. She is not paralyzed but will have to remain inactive for six months. Philip and Susie Frazier left the Friends work among the Indians at Hominy, Oklahoma, the last of April to begin work among the Sioux Indians at McLaughlin, S. D. On their way to McLaughlin they held a meeting in the Harmony Friends Church near Wessington Springs, S. D. Their youngest son, Tommy, is attending college in Yankton, S. D., under a full music scholarship.

* * *

At the meeting of the Board on Christian Education in April notice was given to the fact that Olaf Hanson has been with the Board as Editor of Children's publications for nine years. In recognition of her service the Board suggested that she plan to spend some time refreshing herself by study or conference during the year. In keeping with this opportunity she has planned to be in residence at Pendle Hill during the month of October and part of November. She will carry on her editorial responsibilities while there, returning to her office in the Richmond, Indiana, Friends Central Offices later this fall.

* * *

Yukiro Irie, a Japanese Friend who attended the Five Years Meeting of Friends in October, 1955, is returning to Japan after two years in this country. He is a student of American literature, and while here has studied at Swarthmore, the University of Pennsylvania and Harvard University as well as at Pendle Hill. His research has been on "Emerson and Quakerism." He will visit England, particularly Woodbrooke, on his return home. To American Friends in a farewell message he said, "I shall try my best in my

humble way to follow God's Guidance, which alone seems to be the way to answer your deep love."

* * *

Hans Albrecht, one of the charter members of Germany Yearly Meeting and its Clerk for many years, died on August 28 in Bad Pyrmont at the age of eighty-one. A naval engineer in the service of the municipality of Hamburg, he served the Yearly Meeting with the gifts of an administrative and organized mind and an articulate tongue. He wrote much of the basic reading in German on Quakerism. He visited the United States in 1947. His daughter, Etta Albrecht Mekeel, was in Germany this summer en route to Kabul, Afghanistan, where Arthur Mekeel will be Training Officer for the International Cooperation Administration. His son, Hans-Greud Albrecht, lives at Singen, near Lake Constance, in Germany.

* * *

A real estate office, Friends Suburban Housing, Inc., has been set up in a suburb of Philadelphia by the Friends Suburban Housing Committee, a group endorsed by the Philadelphia Yearly Meeting and the Community Relations Committee of the American Friends Service Committee. The Housing Committee hopes to aid Friends who are able and willing to encourage integration in their own neighborhoods. A letter from the chairman of the committee, C. H. Yarrow, states, "It is evident to all of us that Friends in the North have just as much obligation to try to correct racial injustices as those in other parts of the country . . . It is clear that the main area of discrimination and segregation in the North is in suburban housing."

* * *

Benjamin S. N'Gaira, Administrative Secretary of East Africa Yearly Meeting and a visitor to the United States in 1950, attended Madagascar Yearly Meeting in early October as the representative of his Yearly Meeting. Other visiting Friends present at Madagascar Yearly Meeting observed the 75th Anniversary of Friends work on that island included Margaret Burke, Secretary of the Madagascar Committee of Friends Service Council, and Levinus Painter, representing the American Friends Board of Missions and the Friends World Committee for Consultation. Friends in America who met Benjamin N'Gaira will be glad to know that his oldest son (in a family of six daughters and two sons) will enter Makerere University in Uganda next year as a science major with the hope of studying medicine. He stands third from the top in Alliance High School near Nairobi.

Coming Events

November 18—United Services Sunday. Five Years Meeting emphasis.

June 26-July 3: Conference of Friends in the Americas sponsored by Friends World Committee, Wilmington, Ohio.

Paul and Jean Johnson, who served with the rural development project of the American Friends Service Committee in Jordan until that work was closed this year, have been appointed to serve as Directors of the Conferences for Diplomats Program in Asia. Their work will begin January 1, 1957, and they will be based at Colombo, Ceylon. Other Friends who have been given Service Committee appointments are: Lewis and Wanda Frazer Stratton of Richmond, Indiana, who will serve in the Agricultural and Medical Program in Rasulia, India, for two years beginning February, 1957; Michael Wright, who will serve as Director of the Work Camp Program in Israel; Herbert E. Bowles of Honolulu, appointed as Medical Advisor in Korea for a short term this fall; Donald G. Bundy of Ohio, serving since September as Assistant to Field Director in Korea; Dr. Jean Sullivan of San Francisco, appointed as of July, 1956, to serve as a member of the Medical Program Staff in Korea; Mary Simon of New York, appointed as Secretary to the Director of the Geneva Center; Percy Baker of Philadelphia, appointed Director of International Student House in Washington; Burns and Elizabeth Chalmers, appointed Joint Directors of Davis House in Washington; Louisa Erickson of North Carolina, appointed House Manager of International Student House; Gordon Hazlitt of Whittier, California, appointed Coordinator of Washington Seminars; and Lyle Tatum, appointed Executive Secretary of the Middle Atlantic region. A regional office appointment is that of Alan and Polly Edgerton who have moved from Sabina, Ohio, to Berkeley, California, to be directors of the Interne in Community Service project of the A.F.S.C. there.

Friendly Fellowship

FARMINGTON, N. Y.—A Young Friends Conference was held over the Labor Day weekend at Farmington with about thirty in attendance. Theme of the conference was "What Do Quakers Believe?" Wilbur Kamp gave us an introduction to the theme. Afterwards we broke up into smaller discussion groups. Papers with questions concerning Quaker beliefs printed on them were given out. We were asked to check the questions in which we were most interested. After the discussion we moved outside and had a campfire and singing.

Saturday morning the day opened with a meeting for worship after which George Badgley gave us his opinion on the questions we had checked on the questionnaire. A business meeting was held in the late afternoon with Sandra Fraser of Collins as our clerk. After supper the conference met for another worship service. Following it Faith Hastings told us what her personal beliefs were. Later we enjoyed a hayride.

Sunday morning we finished our discussions and reported to the entire group. A Sunday meeting for worship was held with Wilbur Kamp as the speaker.

Ann Sirrine

INDIANAPOLIS, INDIANA—Herbert Huffman served fourteen years as minister of First Friends Meeting in Indianapolis. He now enters a new field of service as Finance Director of the New England office of the American Friends Service Committee, 130 Brattle Street, Cambridge, Mass.

Two hundred members of First Friends Meeting attended a farewell dinner for the Huffmans on September 27 at the Bertha Ballard Home. With deep appreciation and affection, many tributes and a

gift were given by members of the Meeting. The closing sermons of Herbert Huffman's pastoral service will be especially remembered. These sermons were on words, "Faith," "Church," "Prayer," and "God." The last sermon was "The Power of Going On."

First Friends Meeting will soon dedicate a new church building at Kessler and Parker Avenue. Members of the Meeting individually feel the responsibility of faithful service as they move into a new community.

Gene Lewis, pastor of the Friends Meeting at Jamestown, Ohio, has recently been called to serve as Minister to Youth at First Friends. Errol T. Elliott, former pastor of the Meeting, will be guest minister at the Sunday morning worship services at such times as he is free from other Five Years Meeting engagements.

Geraldine H. Moorman

WESSINGTON SPRINGS, SOUTH DAKOTA -- The new basement for Harmony Friends Church is progressing nicely. The church was lowered on the cement block walls last fall just before the first blizzard. A temporary chimney was put up for the winter. This spring and summer the rest of the dirt has been removed from under the church, the wall closed in all the tractor ramp, the rest of the dirt filled in around the walls, the two cement stairways run, and the brick chimney laid. The furnace has been moved to one end and an oil unit and blower installed. The men plan on finishing the heat ducts and running the cement floor for the front entry early in October. Most of the work has been donated by the pastor, Robert A. Jay, and the local people. The entries, the cement floor and finishing the inside of the basement will be done as finances permit.

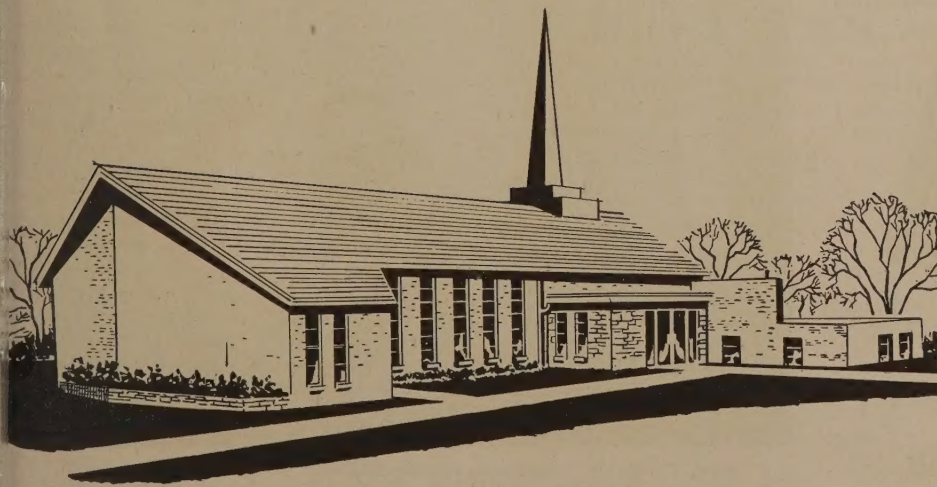
Thelma Jay

DAYTON MEETING HOUSE

The Fairport Avenue Friends Meeting House in Dayton, Ohio, dedicated on September 16, now matches the drawing shown here except for landscaping. Kenneth Pickering, D. Elton Trueblood, John Compton and Billy L. Lewis, minister, participated in the dedication service. Over 400 Friends attended from Dayton and the Yearly Meeting area. The new building and parsonage are erected on six lots of land given by Indiana Yearly Meeting.

Cost of the building and furnishings was about \$50,000. Homer Mills is Clerk of the Meeting; Elmer Stonerock served as Chairman of the Building Committee.

First larger meeting held here was Quarterly Meeting Women's Fellowship on Sept. 27. Kenneth Pickering will conduct a week of meetings October 21-28.





Will Reagan (right) of the Friends Book and Supply House presides over the book table during the session at Westfield, Indiana, Friends Meeting. Book and literature displays are an important feature at the Regional Conferences of Western Yearly Meeting.

Regional Conference

The Regional Conferences of Western Yearly Meeting are a somewhat unique feature among Friends. The one day conference-workshops are held in the early fall, shortly after the Yearly Meeting sessions. This year the conferences were held in five different places, Azalia, Westfield, Georgetown, Kokomo and Plainfield, so that all Friends leaders in Western Yearly Meeting were within driving distance of one. Workshops were held in six areas at each of the Conferences: Missions, Peace and Social Concerns, Christian Education, Evangelism, Stewardship and Literature. Yearly Meeting chairmen and staff members from the Five Years Meeting offices guided the various workshops. Russell Rees gave devotional lectures at four of the confer-

ences. The purpose of the Regional Conferences, which has been a vital factor in the Yearly Meeting for ten years, is to interpret to the local Friends Meetings the whole Yearly Meeting program.

Nearly 600 Friends from almost every Meeting in the Yearly Meeting attended the Conferences.

VACATION OR STUDY IN MEXICO

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BIRTHS

HARDIN—To Jack and Marilyn Hardin of Kokomo, Indiana, a daughter, Lori Zahn, on August 23.

HARRIS—To Everett and Sondra Fierke Harris of Kokomo, Indiana, a daughter, Jill Ann, on September 9.

HEMINGWAY—To Keith and Joanna Hemingway of West Branch, Iowa, a son, David Chan, on August 4.

KEHOE—To Walter and Barbara Cornell Kehoe of Des Moines, Iowa, a son, Thomas Edward, on September 23.

KIRK—To William and Louise Whitehead Kirk of New Providence, Iowa, a son, Stephen Jay, on September 18.

LAUGHLIN—To Gerald and Myrtle Weant Laughlin of St. Anthony, Iowa, a son, James Byron, on August 17.

McADAMS—To Walter and Margie McAdams of Amboy, Indiana, a daughter, Mary Jane, on September 15.

POWERS—To William and Naomi Powers of Kokomo, Indiana, a son, Robert Owen, on August 31.

SAEGER—To Armin and Mary Jane Saeger of the Kickapoo Friends Center, McCloud, Oklahoma, a daughter, Julia Ann, on July 26.

TOWLE—To Parker and Phyllis Towle of Burlington, Vermont, a son, Peter Gifford, on September 13.

TOWLE—To Philip A. and Virginia R. Towle of East Rindge, New Hampshire, a daughter, Chandra Leigh, on September 27.

WHITE—To Orville and Louise O'Neill White of Minneapolis, Minnesota, a son, Brian John, on September 15.



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Velma Romoser of Ridgefarm, Illinois, leads the workshop in Stewardship at the Regional Conference held in the Meeting House at Georgetown, Illinois. Leonard Hall, who assisted in the Stewardship workshop, took this photograph and the one above.

MARRIAGES

GILTNER-MORESACHIE—Jennie Moresachie, daughter of Wilbur and Esther Nagle, to Daniel Giltner, son of Robert and Violet Giltner on August 12, at Farmers Institute Friends Church. Kenneth L. Nagle, minister of the Sugar Plain Meeting and brother of the bride, officiated.

JAINES-BOEHMER—Ruby Eloise Boehmer, daughter of Edwin and Lucille Boehmer, Scott, Indiana, to Robert Joseph Jaines, son of Joseph and Ada Lammoth Jaines of Scott, on August 11 in the church of the First Methodist Church in Stur-Michigan, with a combined Methodist Friends ceremony, the Rev. Dr. Byron Hahn officiating.

RASMUSSEN-ARNETT — Verlene Arnett, daughter of Mr. and Mrs. William Arnett, Haviland, Kansas, to Denis L. Rasmussen, son of the Rev. and Mrs. Lowell Rasmussen of Sturgeon Bay, Wisconsin, on August 25, at Haviland, Kansas, Lowell Rasmussen officiating.

DEATHS

BLAIR—Elva Jane Blair, on September 1, at High Point, North Carolina, aged fifty-six. She was a member of one of the High Point's pioneer families and lived her entire life, except for a period of teaching at Oxford, at the Blair home-estate. She and her brothers and sisters have been closely linked with the educational, religious and civic life of the community, having given Blair Park to the city. Their parents were Solomon Isaac Blair and Abigail Prudence Hunt Blair. The youngest of eight children, Elva Jane Blair was educated at Springfield and in the schools of High Point and Winston-Salem. She also attended Greensboro College for women. She taught school for a time, returning home to look after her mother and her aunt. She was an active member of Springfield Friends Meeting, where she was clerk of the Monthly Meeting and taught a Sunday school class of girls. She was also active in the community. She maintained a lifelong interest in young people. She spent many hours of visiting the sick and shut-in. Surviving are one sister, Ada Blair, of the homeplace; nieces and nephews. Funeral services were held at Springfield Meetinghouse with David Stanfield officiating. Burial was in the church cemetery.

BRANCH—Benjamin Harrison Branch, died September 11, in Hamilton, Virginia. He was the eldest son of the late Reverend Henry Branch and the late Melissa Maurice Branch. Born in New Haven, Connecticut, on December 10, 1871, he moved to Loudoun County, Virginia, in 1902. In 1895 he graduated in Electrical Engineering from Johns Hopkins University. For a few years he taught at Baltimore Manual Training School and at Baltimore Polytechnic Institute and then worked with the General Electric Company, the Baltimore Transit Company and the Virginia Rail and Power Company. He was instrumental in the Italian Mission work of the First Presbyterian Church of Schenectady, N. Y., beginning in 1903, which now continues as Trinity Presbyterian Church. Upon his return to Loudoun County, he brought his letter to the Lincoln Monthly Meeting of Friends.

He became for a time Clerk of the Meeting and served for a number of years on its Pastoral Committee. He was loyal to the Meeting throughout the remainder of his life. On November 10, 1915, he was married to Rachel Neill Hoge. They made their home at "Overlea" until after her death on April 16, 1944. Surviving are a son, Benjamin H., III; a grandson, James Hoge Branch; a brother, Dr. J. R. Bromwell branch of Crescent, Ga. and two sisters, Desiree B. Clark and Eleanor B. Warfield of Maryland. The services were held at Lincoln Friends Meetinghouse under care of Lincoln Meeting.

CANADY—Daisy Belle Canady, on August 28, Watseka, Illinois, aged seventy-three. She was a daughter of James A. and Rose Trumble Foster and was married to John A. Canady on December 10, 1898. Her husband died in Watseka on March 17, 1941, and a son, Glenn E. Canady of Watseka, died June 19 of this year. She was an active member of the Watseka Friends Meeting. Surviving are two sons, Lloyd A. Canady of Watseka and Paul J. Canady of Norfolk, Virginia; three daughters, Beulah Hevland of Galesburg, Illinois, Lenna Belle Lewis of Lawrence, Indiana, and Gertrude Canady of Aurora, Missouri; and eleven grandchildren. Services were in charge of William S. Abram, with burial in Oak Hill Cemetery.

HUNT—Elmer E. Hunt, on August 18, aged eighty-five. He was a member of Walnut Ridge Meeting in Indiana. For many years he was an efficient teacher of the adult Bible class, and an elder in the meeting. He was sound in faith, quiet in manner, firm in doctrine and an ardent supporter of the temperance cause. His Christian life was a benediction to his family, church and community.

ROE—Elmer Lewis Roe, on September 13, at Cimarron, Kansas, aged twenty-four. He was the son of Merle A. Roe, superintendent of Kansas Yearly Meeting, and Ruth F. Roe. He was born at Havi-

land, Kansas, April 14, 1932, graduated from Friends Academy in 1950, and took work at Friends Bible College and Friends University. He was united in marriage to Verda Sauer on May 11, 1952, and was deeply devoted to the daughter born to them, Carolyn Marie. He was responsive to the Gospel call from early childhood. He had a gift in music and sang with the male quartette from Friends Bible College for several years. The last five years of his life were marked with suffering. In it all he remained devoted to his Lord and manifested a faith that was unusual. Surviving are his wife and daughter; a sister, Violet Ferguson of Latham, Kansas; a brother, Ralph J. Roe of Wichita; grandparents, Minnie Overman of Fowler and Mr. and Mrs. E. L. Roe of Mankato, Kansas; and his parents. Funeral services were conducted at Dodge City with Glen Adams and Samuel Shrauner in charge. Interment was in the Cimarron Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. AS-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-5833.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEDarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3576 Zumbstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30, Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; Meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study, Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:30 A.M. Church School, 10:45 Morning Worship Service. Geraldine Moorman, Pastoral Assistant. Gene Lewis, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana — Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, Coll St. at Third. Sunday School 9:45 a.m.; W. snip 11:00 a.m.; Christian Endeavor 6:30 p.m. Evening Worship 7:30 p.m.; Prayer Meeting Wed., 7:30 p.m. Charles A. Beals, pastor, Ph 3811 and 3911.

New Bedford, Massachusetts—Spring Str Friends Meeting, Morning worship at 11 a.m. Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings of Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubba Hospital, 1501 N.E. 11th St., Oklahoma City Oklahoma.

Pasadena, California — First Friends Church 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Ph Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10 a.m., 17th Street and Glendale Avenue; Jan Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne. Bus to E. 35th Place, Gerald W. Dillon, Minister, Ph BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 27 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—East Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting of Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Poplar Road. Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 90. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A. 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 11 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

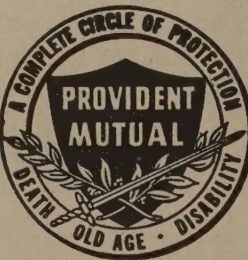
Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 S. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30. Stacie Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California — First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church University Avenue at Glenn. Church School 9 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lel Gordon, Office phone, AMherst 2-3373.



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